The prāṇāyāma verses within the Nyāsa section of the Brahmayāmala

ब्रह्मयामले मातृणामुत्सवम्
brahmayāmale mātṛṇām utsavam

The festival of the Mothers in the Brahmayāmala.[1]

1. That is, within the Bhairava-Tantric revelation known as the Brahmayāmala, whose very title evokes the paired current of the divine.

पद्मासनन्तु कर्तव्यम् अञ्जली पुटमुद्रया ।
पूरकं पूरयेत् पूर्वं ब्रह्मा तत्राधिदेवता ॥

padmāsanantu kartavyam añjalī puṭamudrayā |
pūrakaṃ pūrayet pūrvaṃ brahmā tatrādhidevatā ||

The lotus posture is to be assumed with the añjalī-puṭa-mudrā.[2]
First one should perform inhalation;[3] Brahmā[4] is the presiding deity there.

2. Gesture formed by joining and cupping the hollowed palms of the hands together. The añjalī-puṭa (“cupped hands”) functions as a gesture of containment and offering that supports interiorisation; together with kumbhaka it prepares the heart-centre as the locus (āsana) in which mantra and the presiding Śakti are realised and made operative.
3. Pūrakaṃ pūrayet literally means “one should fill the inhalation.”
4. Brahmā is the creator. Inhalation is the drawing in of prāṇa, the beginning of expansion and manifestation.

कुम्भकं हृदि मध्यस्थं देशं निष्कल भासितम् ।
निष्कलं परमा शक्तिर् मन्त्रासनसमन्वितम् ॥

kumbhakaṃ hṛdi madhyasthaṃ deśaṃ niṣkala bhāsitam |
niṣkalaṃ paramā śaktir mantrāsanasamanvitam ||

The retention (kumbhaka),[5] the region established in the heart’s centre, shining as partless;
that reality without parts is the Supreme Śakti, endowed with the mantra-seat.[6]

5. In many tantric correspondences, kumbhaka is associated with Viṣṇu as the principle of preservation.

6. The “mantra-seat” (mantrāsana) refers to the subtle locus, here the heart-centre (hṛdaya), in which the mantra is installed and stabilised; it denotes the interior support through which the partless Śakti becomes ritually and yogically operative.

Śrī Maccidānanda Nātha (22/02/26).